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script, and American scholars are in duty bound to examine all the copies of the Gospels in this country, no matter how late. The collation is here made, as it ought to be in all such cases, with the *Textus Receptus*.

One or two formal criticisms may be permitted. It would be convenient to have at least the name of the Gospel, if not the chapter and verse, indicated at the top of each page; and to include the accents, capitals, etc., of the printed edition with which the collation is made is a piece of extra labor that is merely puzzling and not helpful to the user. It is also an inconvenience in a scientific work not to have the date of publication on the title-page.

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THE ETHICS OF CONFUCIUS. THE SAYINGS OF THE MASTER AND HIS DISCIPLES UPON THE CONDUCT OF THE "SUPERIOR MAN." MILES MEANDER DAWSON. With a Foreword by WU TING FANG. G. Putnam's Sons. 1915. Pp. xxii, 323. \$1.50.

This book is worthy of recommendation to Occidental students of the Confucian ethics, as it gives a general survey of the doctrines of the Chinese sage through ample quotations from the different canonical books of Confucianism, which are linked together by the author's explanations. He did well in arranging the topics to be explained according to the so-called "eight principles" in the "Great Learning," one of the Confucian canonical books. These principles enable us to understand that self-realization (or "self-development" as the present author put it) is not the sole aim of Confucian learning, but necessarily leads us to enter into the work of universal realization of virtue, which is to be effected primarily through universal education and proper government.

Apparently the author had not a good command of the Chinese language and has had to depend in his study of the subject on English translations. Some of his misconceptions and oversights were certainly due to this cause. Dr. Legge's translations, which seem to have been the author's main source of knowledge, fail in many cases to give the precise meanings of the original texts, and they scarcely give any of the hints which are so necessary with respect to those points which are subjects of much discussion among Confucian scholars. The very term "superior man," for instance, which the author attaches to the title of his book, stands in Legge's translations for two different Chinese terms, each of which has two

different meanings. Each of the Chinese terms stands, on the one hand, for a man of virtue, and on the other for a man of rank. The distinction becomes quite obscured through the indiscriminate translation of Dr. Legge. The same is true as regards the Chinese phrase which sometimes stands for the heavenly investiture of a sovereign, and at other times for a heavenly mission, a heavenly decree, or fate. Toward the end of his life, Confucius said, "At my fiftieth year I was convinced of my heavenly mission (to illumine the truth and bring peace and welfare to the people)." He came to this conviction as the result of his conviction of his perfect self-realization, and it was the occasion for his immediately devoting himself to the task of universal realization. It marks the turning-point in his life. Without knowing this, we should be at a loss to understand his firm, unshaken faith in Heaven, to which he gave frequent expression, as we find recorded in the Analects. Dr. Legge translated the phrase by the term "decrees of Heaven," and the real meaning of the utterance of Confucius has thereby been lost. Naturally our author was not able to understand the original meaning of the Chinese phrase. What is equally vital is Dr. Legge's way of translating the ideal of Confucius, which is expressed in Chinese by the ideograph "*jen*." Dr. Legge gave four different translations for this single term — good, benevolence, virtue, and perfect virtue. So far as the respective texts are concerned, his translations of "*jen*" by these different terms are to be accepted as correct. They, however, are liable to conceal from the reader the fact that Confucius spoke of different shades or phases of his ideal in all these different cases. Mr. Dawson has consequently not observed this fact. His attention was not duly attracted to the Confucian ideal and he only treated it casually. The doctrines of Confucius are remarkable in that they lay emphasis on the concordance between Heaven and man. On this concordance rests the system of his ethical and political doctrines, and the very key-note to this concordance is to be found in his ideal, i.e. "*jen*." "*Jen*" is primarily the principle of love or benevolence. Benevolence is the basic virtue of Heaven and is implanted in human nature. It becomes perfect virtue in man through an *a posteriori* realization, and in this stage of perfect realization man becomes one with Heaven in virtue. This idea forms a necessary and sufficient condition for a comprehension of the true meaning of the Confucian doctrines. In close relation with "*jen*" there is another principle, called "*yi*" in Chinese, which Dr. Legge has translated by the English term "righteousness." This principle is often spoken of by Confucius and plays a very prominent part in

the doctrines of Mencius. It is the principle regulating human conduct under the different conditions of life. It is the principle which marks a sharp distinction between the Confucian principle of love and the theory of communistic love propounded by Micius. When a man confronts two incompatible courses of conduct and is obliged to sacrifice one for the sake of the other, it is this principle which strongly compels him to adhere to that course of conduct with which the welfare and interest of a higher entity are concerned. It is this principle that makes up the strong and inflexible character of man. All these shades of the principle have become obscured through translation, so that they do not awaken the present author to a proper understanding of the principle. The author often uses the expression "art of living" (pp. 6-12, etc.), and by its use he intends to indicate his opinion that the Confucian ethics form a doctrine of purposive response, of the adaptation of means to ends, etc. This way of looking at the Confucian ethics seems to represent it as a rather mechanical method of living — a defect from which later Confucianism was not always free. As taught by Confucius and Mencius, however, it was not a mechanical method of living. Here the principle of "*yi*," or righteousness, as Dr. Legge puts it, comes into play. It enables man to adapt himself to a course of conduct appropriate to the circumstances in which he is situated. While the principle of "*jen*" is the principle of uniformity, that of "*yi*" is the principle of diversity. Through different ways of adaptation or response under different conditions, man is enabled to attain the highest ideal, i.e., the perfect realization of virtue. The present author is undoubtedly handicapped by his dependence on translations, and has consequently failed to arrive at a proper appreciation of these points.

What is most conspicuous in the book is the author's view that Confucius did not teach a religion (Introduction, p. i). The reviewer is delighted to find an Occidental scholar who has come to this view. Though based on profound religious convictions, the doctrines of Confucius are strictly ethical and political, as the author clearly states. Most Occidental scholars confuse what the reviewer designates "pre-Confucian thought" with the doctrines of Confucius himself, and representing both indiscriminately by the term Confucianism, regard the latter as a system of religion. That the present author explicitly declares the doctrines of Confucius to be ethical and political is quite remarkable in face of the fact of his being a member of the Confucian Society in China and of his relation with Dr. Ch'en Huan Chang. The Society was started soon

after the establishment of the Republic by Dr. Ch'en, a Chinese scholar who received the degree of Ph.D. at Columbia University. The Society intended to represent the doctrines of Confucius as a religion and to have them established as the State religion of China. The movement which was organized for the purpose called forth a reactionary movement among Chinese Christians, Buddhists, and others. At last a presidential mandate was issued, in which President Yuan Shi K'ai explicitly stated that the Republic should have no State religion and that the doctrines of Confucius should be respected as formerly in the light of ethical and political precepts. To interpret the doctrines of Confucius as a system of religion is not permissible, however divergent the interpretations of Confucianism by later Chinese or Japanese scholars may be.

Another good feature of the book is that it gives a clear statement of the fact that Confucius praised above all other attitudes of mind that which considers only the thing to be done, not the reward for it (p. 69). In an apparent contradiction with this stands the author's statement to the effect that Confucius does not deem an act good or bad according as the motive is virtuous or evil, but that an act is to be judged by its effect and a motive by its result (p. 45). According to the former view, the Confucian ethics would seem to be strict rigorism, while according to the latter, it would seem to be utilitarian. This point would have been cleared up, if the author had referred to the contrast between the principles of "*jen*" and "*yi*." As the principle of love or benevolence, "*jen*" is utilitarian, because it makes universal realization and the consequent welfare of the people the ultimate aim of the superior man. As the principle of righteousness, "*yi*" commands that the first consideration of the superior man should be the following of the right path, independent of any motive of personal gain, profit, or interest. The latter emphasizes the execution of duty out of the pure, disinterested motive of complying with the command of duty. The following of the right path is to be accompanied by the resultant welfare of the higher entity, with which the personal interest of the actor is closely interwoven. The superior man, however, does not follow the right path with his own private interest in view. He who does so is the "mean man" (p. 71). When, however, the following of the right path happens to bring upon him a calamity or mishap, the superior man does not fail to ponder over the matter. It may be due to some shortcoming on his part or to causes beyond his control. If he finds fault with himself, the superior man hastens to "rectify the purpose," while if he be convinced that the calamity is not due to

any shortcoming on his part, the superior man acquiesces in what he deems the decree of Heaven. The fact that Confucius recognized one's virtue even in one's faults (see the quotation on p. 75, which is erroneously explained as bearing on righteousness) speaks very strongly in favor of the view that Confucius laid greater stress on motives than on results. The principle of righteousness is spoken of in sharp contrast with personal profit or gain, as is shown by the quotation on p. 71.

Among the author's comments on the Confucian conception of Heaven those which pertain to the idea of a personal God (p. 293) are worthy of special mention. On account of the lack of materials available for the author in the form of translations, he was not able to explain by quotations the various ideas which enter in the formation of the idea of a personal God. It is surprising that he has overlooked the theory of the heavenly investiture of the sovereign, which is so prominent in the Books of Poetry and of History and in the Works of Mencius. This theory has been the reason for the revolutionary dynastic changes which have been so frequent in China. The Confucian theory of Providence, which the author explains on p. 288, is incomplete without a reference to this doctrine. The author states Confucius's views on prayer very well (p. 287), when he says that Confucius commended and practised prayer continually offered by means of a virtuous and useful life. In other words, Confucius rejected prayer in the usual sense of the term. He could not have believed in oracles, though the author tries to show us that he did.

The theory of "beneficent government" in contra-distinction to military rule, which the author explains in Chapter V, is of special interest to the Occidental reader. This kind of government, which Confucianism regarded as the ideal one, is a combination of communistic and individualistic principles, as the author eloquently explains. Most of the matters which he discusses in this connection can only be properly understood by a reference to the ancient systems of land-tenure and the village-community, with which these matters were closely interwoven. The writer might well have referred to Dr. Ch'en's *Economic Principles of the Confucian School*, but perhaps the exigencies of space prevented him from doing so.

The author's comments and quotations concerning the family as the foundation of society and its proper regulation as the basis for government (p. 173) and of military equipment (p. 207) will be especially interesting to the American reader. The doctrine of obedience based on love and respect, which plays so great a

part in the Confucian views of the relations of men as members of a family or of a State, will be of value to the citizens of America, where we hear so much of a lack of obedience and respect. One of the sayings of Confucius to the effect that "to lead an uneducated people to war is to throw them away" (p. 207) will be a good lesson both to the advocates of preparedness and to the pacifists.

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ST. PAUL AND CHRISTIANITY. ARTHUR C. HEADLAM, D.D. John Murray. 1913. Pp. xv, 214. 5s.

The author of this book tells us that his purpose is "to examine the opinions of St. Paul in relation to certain salient points in his teaching, to discuss the genesis of those opinions, and to investigate the relation of his thought to contemporary Christian teaching" (p. 2); but he makes no attempt to present the Apostle's thought in complete or systematic form. With a few rather unimportant reservations, Dr. Headlam accepts as genuine the thirteen Epistles traditionally ascribed to Paul, though he admits that most critical scholars would not agree with him in this wholesale acceptance of the Pauline corpus. The Book of Acts he uses as a wholly veracious account of what was done and believed by the early Christians.

Christian teaching, as Dr. Headlam presents it, is a thoroughly consistent body of doctrine. One might indeed say that it is like a fabric of uniform texture and one color. What Jesus taught Paul received, and in general the Apostolic Church agreed with Paul; and the teachings of the Christian Church are "the development of the principles which Christ taught" (p. 93). With this complacent and easy-going view of Christian doctrine the twentieth-century believer would have to accept with hearty approval every part of the traditional theology on the ground that the whole system bears the sanction of the mind of Christ. Fortunately, however, an impartial study of Christian origins shows beyond the possibility of denial that variety rather than uniformity was the outstanding characteristic of the apostolic age, and saves us from the fatal error of finding the articles of the historic creeds in the teaching of Jesus and Paul.

Dr. Headlam rightly emphasizes the significance of Paul's personal religious experience, but he greatly underestimates the originality of the apostle. For example, we are told that the christology of the